262 Animal foods, hunting.- Wild game foods in-
136 cluded deer (tohi·l), antelope (yĭta'batal), mt. sheep (pa·'at), brown bear (mo'olohy) "which some people ate, some didn't like" (SM), mt. lion (tu··gu·kwĭt), wildcat (mupipi·t), raccoon (kata·l), jackrabbit (šu·'it), cottontail rabbit (tahpunt), wood rat (ha·wal), mice (cĭmil), gray squirrel (cawanĭnt), blue squirrel (tĭšĭ'ĭgal), golden-mantled ground squirrel (pičili·t), small chipmunk-like ground squirrel (taba·yal), white-faced goose (pa·wili·gant), mallard duck (kula·bišt) which "stayed all year,--there were more of these than any other kind" (FP), blue-winged teal (obi··bu·l), canvasback duck (ku·wa·l), mud hens or American coot (ša·yal), mt. quail (tu·kt), valley quail (taka·h), band-tailed pigeon (mokowišt), dove (o·wi·t), blackbird (caki·bĭ·l), bluejay (a·ɫayibišt).

224 Men hunting deer, other large game in mts.
776 usually went out in groups of 3-4 persons because of danger at night from White Coyote (Voegelin, 1935 b, 219); "one man who went out alone saw 4 white coyotes going up into the sky; they ran just as though they were running on the ground" (SM). Hunter out alone at night refrained from building fire lest White Coyote kill him. No especial feelings attached to white deer; "one man saw one once, up by Mt. Whitney, but wasn't afraid of it" (SM).

782 Night before hunters set out old man "who knew
● [533] the songs" sang all night for hunters who might also join in songs; this old man usually did not
224 accompany hunting party; if successful, hunters gave him piece of deermeat when they returned. Hunters left homes at 2, 3 a.m.; "when they got up in the mts., they sat down, looked around"; if no deer sighted, within short while space
[237] cleaned off on ground, eagle down, tobacco and
276 beads put on it; "they gave this to the mts., and
[301] when they did this they saw deer right away. Sometimes they just offered eagle down" (SM; Voegelin, 1935 b, 219).

224 Deer shot with sinew-backed bow, cane arrows;
411 at distance 600 ft. could hit, but not kill deer
825 (SM). Wounded deer often "had to be chased whole day"; was dispatched following morning as it lay
[349] resting. Small houses or blinds (paŋhamat) made of scrub oak with 6 in.-sq. peephole in one side, sometimes built along deer trails; as beater chased deer down trail past this blind, man stationed inside shot at deer through peephole. Deer-
[281] head decoy (to·go·išt) made of deer head stuffed with grass, with horns, neck hide left on, also used. Disguise made by removing flesh, brains, and bones from head and filling up head and neck with dirt, allowing it to dry before removing dirt. Hunter put decoy over head; did not paint body white in imitation of deer; when deer sighted, hunter crept up into bushes and with body concealed, only head showing, he "pretended to fight that bush"; quarry seeing this would approach hunter "wanting to fight him." Occasionally mt. lion would attack hunter wearing such a disguise.

224 Pits never dug to entrap deer or other large

517 these jars represent an interesting example, among a people with a comparatively simple culture, of artists playing with their technique, to degree of transferring it to another medium. Women informants' interest in these jars was fully as spontaneous as their interest in describing the money jars, admittedly their finest basketry products; ES, who no longer makes baskets, expressed her intention of making a piñon jar the next fall during the piñon harvest, for no utilitarian purpose whatsoever.

537 Speeches made to young persons at fiestas delivered by chief, dance manager, who talked "just like a peanut vendor does now" (FP). Formulas were also spoken in loud oratorical style.

533 Esoteric songs, such as those sung by shamans while curing, by rainmaker and assistants, by old man for deer hunters, etc., had words; SM remembered Yokuts (Monilabal) Coyote song:

[534] "I'm Coyote,
Coyote singing;
I'm going to quit my song
When I go up in the sky."

Exoteric songs, such as those sung while sweating, at dances, for handgames, composed in main of meaningless syllables; SM gave dance song:

[534] hawaya·nammi· nana
hawaya·nammi· hi· nanan
to·lo·hom i dyī

533 Myths sometimes had short songs in them, sung
773 by characters in myth (Voegelin, 1935 b, 193).

Pictographs fairly numerous in s. part of
532 area; these "have always been there; they were
173 painted on the rocks by brownies (ya'hĪ'Iwal) who
[776] are about the size of a 5-yr.-old child" (SM). Pictographs are situated as follows (asterisk indicates sites visited, where figures were sketched):

532 On Bull Run creek; picture of man, woman, latter in green dress (SM).

*At pa·la·ku·č (see no. 25 under "Place Names," p. 40), a fishing site; (site no. 103 Pc in Steward, 1929, 110, pl. 52c, d).

In Chimney meadows, at spring, s. end of meadow (SM).

*Near head of Chimney canyon, e. end of South Fork valley, 1/2 mi. SE of hamlet no. 3 (fig. 11). Pit mortar holes directly underneath painting.

Four mi. SE of Weldon, on ridge, 1/2 mi. E of Kelso creek, 1 mi. S of ranch owned by Mr. Weaver Hand.

*Northern edge of South Fork valley, base of ridge 3/4 mi. SW of hamlet no. 2, near NE corner of ranch owned by Mr. J. Lowe.

*In South Fork valley, near hamlet no. 14 at base of mts.; (site no. 104 Pc in Steward, 1929, 110, fig. 40).

Packsaddle creek; (site no. 105 Pc, Steward, 1929, 111).

Representations of human figure numerous at Lowe site (fig. 13); several animal, a few human